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evidently the work of a man who looks on the pulpit from the point of view of his own experience. The freshest and most valuable of these lectures seem to us to be those in which Dr. Tucker discusses "Preaching under Modern Conditions," "The Unmaking Process," "What the Preacher Owes to Men," and "The Pulpit and the Church." In the last of these, which is the seventh lecture of the course, the speaker enters a plea, for which there may just now be some need, on behalf of the church, insisting that the preacher should work from within the church, through the church, and to the church: "From it, in acknowledgment of its position; through it, in acknowledgment of its available power; to it, in acknowledgment of its right to its own increase." The concluding lecture is on "The Optimism of Christianity." While not blind to the perils which beset religious life today, not less than at any previous time, Dr. Tucker cherishes a cheerful and wholesome optimism. We thank him for his book, eminently sane and wise as it is; but chiefly, we think, is it worthy of praise for adopting and maintaining throughout the hopeful tone which alone can help our young preachers to do justice to the genius of Christianity.

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THE MAKING OF THE SERMON; for the Class-Room and the Study. By T. HARWOOD PATTISON, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary, Author of *The History of the English Bible*, etc. Philadelphia: The American Baptist Publication Society, 1898. Pp. x+352. \$1.50.

THIS book of twenty-three chapters, with a copious index, is made up of the lectures of the author, delivered in his class-room, but in some measure recast, so that they are of genuine interest, not only to pastors, but also to any intelligent reader, to the hearer as well as to the maker and deliverer of sermons. The style, with an occasional infelicity of expression, is very clear, simple, and direct. The author faithfully presents all the essential doctrines of homiletics. His fundamental position is that the message of the preacher is found in the Bible, and that his supreme work is to unfold the truth of God's word, and to apply that truth to men in all the relations that they sustain to God and to one another. He, therefore, treats at length the text and the theme of the sermon. He next considers the parts of the sermon

and its rhetorical elements, and closes the volume with a suggestive treatment of the delivery and the hearing of sermons.

The book has so high a degree of excellence that it seems almost ungracious to offer adverse criticism. But we find some deficiencies. At all events, it occurs to us that either in the discussion of the theme or of the parts of the sermon the proposition should have received special and thorough treatment, and since the use of arguments in sermons is discussed, we cannot but wish that this important topic had been more perfectly unfolded. Moreover, just why the author should treat the subject of imagination only in connection with the discussion of illustration is not clear to us, since imagination is such a very important factor in relation to every part and every element of the sermon. In his treatment of the delivery of a sermon he has failed to set forth the real philosophy of speaking with ease, clearness, and force without committing the discourse to memory and without the use of the manuscript. This was admirably done, many years ago, by Bautain, in his subtle, yet lucid, treatise on *Extempore Speaking*, and needs to be understood by those who wish to acquire the incomparable art of speaking with perspicuity, energy, and elegance from neither memory nor manuscript.

In several chapters of this volume the element of illustration strikes us as excessive. For example, in the discussion of the text, each principle enunciated is followed by numerous anecdotes, some of which detail the acts of ignorant or eccentric preachers, and a part of which have been so often told that, to say the least, they are far from being fresh.

But what we have pointed out in these friendly criticisms are but slight blemishes. The book as a whole is both a thorough and popular exposition of a great theme, and while homiletical treatises are legion, this will take rank among the best.

GALUSHA ANDERSON.

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RENASCENT CHRISTIANITY: A Forecast of the Twentieth Century in the Light of Higher Criticism of the Bible, Study of Comparative Religion, and of the Universal Prayer for Religious Unity. By a Clergyman, author of the *Ancient Scriptures of the World*, etc. New York and London: G. P. Putnam's Sons, 1898. Pp. xxxiii + 392. \$2.50.

THERE is much in this volume which every intelligent Christian ought to appreciate and commend. The author does not aim to please